

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] the winnowers-she,[y] firmly winnowing[2].	وَٱلذَّٰرِيَٰتِ ذَرۡوٗا ١
2. Then the bearers-she[y3] (*of*) a *wegra*[4] (*heavy-burden*).	فَٱلۡحَٰمِلَٰتِ وِقۡرٗا ٢
3. Then the runners-she[y5], (*in*) firm easiness[6].	فَٱلۡجَٰرِيَٰتِ يُسۡرٗا ٣
4. Then the allotters-she[y7] (*of*) firm a matter[8].	فَٱلۡمُقَسِّمَٰتِ أَمۡرًا ٤
5. Verily what you[z] (*are being*) promised surely (*is*) *ssa'deqon* (*credible/always truth manifester*).	إِنَّمَا تُوعَدُونَ لَصَادِقٞ ٥
6. Verily/truly the *Deen*[9] (*requital*) (*is*) surely befalling/occurrent.	وَإِنَّ ٱلدِّينَ لَوَٰقِعٞ ٦
7. By[10] the Heaven[w], the *hubok'e* (*paths'*) possessor[11].	وَٱلسَّمَآءِ ذَاتِ ٱلۡحُبُكِ ٧
8. Verily you[b] (*are*) surely in a say[x] dissident/different.	إِنَّكُمۡ لَفِي قَوۡلٖ مُّخۡتَلِفٖ ٨
9. *You'afako* (*to be off-right dissuaded/speciously deterred*) *a'n* (*off*) it[x] who[p] *ofeka* (*he had been off right dissuaded/speciously deterred*).	يُؤۡفَكُ عَنۡهُ مَنۡ أُفِكَ ٩
10. (*Had been*) killed the *kharrassona*[12] (*vast/iterative conjecturers/liars*).	قُتِلَ ٱلۡخَرَّٰصُونَ ١٠
11. Who[r] they (*are*) in an abyss *sa'hoona*[13] (*they who are unmindful of present/future situation*).	ٱلَّذِينَ هُمۡ فِي غَمۡرَةٖ سَاهُونَ ١١
12. They[z] ask: *ayyana*[14] (*which momentous period*) (*is*) the *Deen's* (*Requital's*) Day[15].	يَسۡـَٔلُونَ أَيَّانَ يَوۡمُ ٱلدِّينِ ١٢
13. Day they over The Fire[w] (*are to be*) essayed they[z].	يَوۡمَ هُمۡ عَلَى ٱلنَّارِ يُفۡتَنُونَ ١٣

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1 In Arabic the letter "و"= "and!" However, in Arabic "*and*" has *additional meaning* as an article used to *swear* by the name of Allah! In English the *equivalent* for swearing is "*by*" and *not* "and!" Therefore, since this *Ayah* begins by making an oath by the name of "الذاريات," so we start with the word "*by*" instead of "و," as the beginning of this *Ayah*! Clearly in English "و" will *not* suffice the meaning!

2 The word "ذروا" is absolute object= مفعول مطلق, i.e. in place of an *infinitive noun*! Infinitive noun is used to *emphasize*, to *specify*, to *absolutely confirm* or *affirm* the action in reference! Hence, "*firm*" to *qualify* the *winnowing*!

3 That is the clouds, see الطبري!

4 The word "وقرا," with كسرة on the و, is "*burden*" and some say "*heavy burden*!" See اللسان! Also the "وقر" is what is carried *internally* (like a fetus in the womb) or *externally* like the *date-palm's sheath* and bunches, or *any burden* which can be carried on a *donkey* or the *mule*! This is versus the "وسق" of the *camel load*!

5 That is the ships, see الطبري!

6 The word "يسرا" is absolute object= مفعول مطلق, see footnote 3460 above in this regard!

7 That is the angels, see الطبري!

8 The word "أمرا" could be "حال=*conditional*, i.e. they are *commanded*, or *absolute object*= مفعول مطلق, see footnote 5745 above in this regard, i.e. *absolute object*= مفعول مطلق!

9 The word "*Deen*"="الدّين" = "*religion*" has *several meanings*, among them: *requital* or *recompense*, *remuneration* as in this *Ayah*, or *Day of Judgment*, where everyone is *accorded* his/her *dues*, *good* or *bad*!

10 See footnote 1 above regarding "و" for swearing, in this case with respect to the Heaven!

11 According to Ibn Abbas, "*Qur'an translator*" the word "حبك" means the *crafted perfectly*, i.e. the *heaven*!

12 The word "خرّاصون" is plural for "خرّاص" not "خارص!" and "خرّاص على وزن فعّال" therefore, "خرّاص" is simultaneously *vast* (=عظيم) and *iterative* = (كثير) both in conjecturing/lying!

13 The word "ساهون" is *masculine*, *plural subjective noun*, meaning: *they who are unmindful* of a *present/future situation*!

14 The word "*ayyana*" = "أيان" really is "أي أوان أو أي حين," but with *reverence and magnanimity* for whatever "أيان" was used for! See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen*!

15 See footnote 9 above regarding "*Deen*!"

14. Let-taste you[z] your[n] essay[w]; this (*is that*) which[x] you[c] were by it[x] *tasta'ajelona* (*affirmably hasten you[z]*).	ذُوقُوا۟ فِتْنَتَكُمْ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾
15. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens[w] and wells[w].	إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking[16] they[z], what gave them their Lord; verily they [were] before *tha'leka* (*afar-that-it/*) [x] benefactors.	ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They[z] [were] a little of the night when[o] *yahja'aona*[17] (*they[z] nocturnally interruptively-sleep*).	كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the *as'ha're* (*dawns' ere*), they *yastaghferona*[18] (*seek forgiveness they[z]*).	وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions (*is*) a right for the requester and the *mahroome* (*he who was deprived*)[19].	وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾
20. And in the Earth[w] (*are*) *Aya'ton*[w] (*signs/proofs*) for the *muqeneena* (*believers with certitude*).	وَفِى ٱلْأَرْضِ ءَايَـٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
21. And in your[n] selves,[w] do then not discern you[z].	وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven[w] (*is*) your[n] *rez'qa*[x] (*rain/victuals for sustenance*)[x] and what you[z] (*are being*) promised.[20]	وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven's[w] and the Earth's[w] Lord verily it[x] (*is*) surely right; like what surely you[b] pronounce.	فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾
24. Has *ataka*[x] (*happed-on/come-to you[g]*) [x] *Ebraheema's* (*Abraham's*) guests' discourse, the *mukrameena* (*they who are hospitality accorded and honored*).	هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾
25. *Edh* (*when/as*) entered they[z] on him then said they[z]: *salaman* (*peace [be on you[g]]*); said [*he*]: *salamon* (*absolute/-infinitive peace [on you[f]]*); people, *munkaroona*[21] (*unknown folks*).	إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَـٰمًا ۖ قَالَ سَلَـٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾
26. Then *ragha* ([*he*] *dodged/furtively swerved*) to his family[w]; then [*he*] came by a fat calf[x].	فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
27. Then [*he*] neared it[x] to them; said [*he*]: would not[22] eat you[z].	فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾
28. So [*he*] perceived/conceived[23] of them a *kheyfatan*[w24] (*circumstantial state-of-fear*) [w]; said they[z]: let-not [*you[s]*]	فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا

[16] That is to say they are following their Lord's prescriptions and proscriptions!

[17] The word "يهجعون" rooted in "هجع" meaning *interruptively-slept at night*!

[18] The word "يستغفرون" = "يطلبون الغفران" = "*they[z] seek forgiveness*!" In English there is *no seemly way* to say: "يستغفرون" *per se*! So I settled for saying: "*they[z] seek forgiveness*!"

[19] The word "المحروم" *singular, masculine, objective noun*, meaning: *he who was deprived (of worldly possessions)*, there is no English word equivalent for the *mahroom*!

[20] That is the *rain water* to enliven the land and also whatever is in the "اللوح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter!

[21] The word "*munkaroon*" is *masculine, plural, objective noun*, with *no* English *equivalent per se*, meaning "*folks unknown*!"

[22] Clearly this "ألا" is the "ألا," for "عرض الترغيب أو التحضيض" i.e. *urging* or *desiring*, *promoting* the action of the following verb! In this case the "desiring" action!

[23] The word "أوجس" means to *conceived in the mind*, *apprehended mentally*! See الراغب!

[24] [24] The word "*kheyfah*"= "خيفة" is a *noun* etymologically it is "خوفة" *as if it is a once*! Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*! See تاج العروس. And (*S*20:67) provides *strong support* for "خيفة" as so stated, as the *Ayah* says:

fear; and *bashsharo*[25] (*they*[z] *told pleasant tidings to*) him by a *ghola'men*[26] (*boy*) omniscient.	تَخَفْ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ۝٢٨
29. Then *aqbala'te*([*she*] *forwardly-advanced*)[w] his woman/wife in a vociferousness[w]; then slapped-she[y] her face; and said [*she*]: *ajoozon* (*an aged-woman*), sterile/barren.	فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝٢٩
30. Said they[z]: like *tha'leka*(*afar-that-it*/)[x] said your[y] Lord; verily He (*is*) The *Hakeemo*[27] (*infinite hekmah*[28] *Possessor*), The Omniscient.	قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ۝٣٠
31. Said [*he*]: so what (*is*) your[n] *khattbo* (*serious matter*); O, you the *mursaloona* (*sent-messengers*).	۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ۝٣١
32. Said they[z]: verily we (*had been*) sent to a people criminals.	قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ۝٣٢
33. To send [*we*] on them stones[w] of mud.	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ۝٣٣
34. *Musawwamaton*[w] (*with signa*) *enda* (*by Rule of*) your[t] Lord for the exceeders.	مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ۝٣٤
35. So egressed we whom[p] [was] in it[w] of the believers.	فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ۝٣٥
36. So not we found in [it][w] other than a house of the Muslims.	فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ۝٣٦
37. And we left in it[w] an *Aya'tan*[w] (*signpost/sign*) for whom[r] they[z] fear/know[29] the torment the painful.	وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ۝٣٧
38. And in *Mosa* (*Moses*) *edh* (*when/since*) We sent him to Pharaoh by an authority[x] manifester[x].	وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ۝٣٨
39. Then he shifted/diverted by his force[30] and said [*he*]: a magician or a maniac[31].	فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ۝٣٩
40. Then We took him and his soldiers, so *nabathnaho* (*We slightingly-cast him*) in the *yamme* (*sweet/salty water sea*) while he (*is*) a blameworthy.	فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ۝٤٠
41. And in *Aaden edh* (*when/since*) We sent on them the wind[w], the barren/sterile.	وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ۝٤١
42. Not leaves[w] [*it*[w]] of a thing [*it*[w]] came-she[y] on it[x] except [*it*[w]] made it[x] like[32] a decay.	مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ۝٤٢
43. And in *Thamooda edh* (*when/since*) (*had been*) said for them *tamatta'qo* (*let-relish you*[z] *the transitory worldly delight*) until a while.	وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ۝٤٣
44. Then recalcitrated they[z] *a'n* (*regarding*) their Lord's command; so took-she[y] them the thunderbolt-she[y]	فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ

"So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*)!" Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses!

25 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\يُبَشِّر\مُبَشِّرٌ!

25 The word "*ghola'men*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

27 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

28 See the *Lexicon* attached to this *Translation* for "*hekma*!"

29 *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

30 That is his entire *soldiery and power*, as the word "رُكن" in "ركنه" means: his *supporters* of soldiery!

31 The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

32 The word "الرميم" of "الرمّة" which is designative of bones in decay! See الراغب!

while they[z] look.	ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾
45. So not could they[z] of a standing and nor were they[z] succorers/victors.	فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾
46. And *Nooben's* (*Noah's*) people of earlier; verily they were people *fa'seqeena* (*rebels-vis-à-vis Allah's command*).	وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٤٦﴾
47. And the Heaven[w] We built it[w] by *ay'den*[33] (*divine or Might of Might*), and verily We surely (*are*) expanding-/expanders.	وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
48. And the Earth[w] We spread it[w]; so *ne'ama* (*most excellent*) (*are*) The Eveners.	وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾
49. And of each thing We created a two pairs[34], *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminiscence you[z].	وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So let-flee you[z] to Allah; verily I am for you[b] from Him *natheeron* (*iterative warner*) manifester.	فَفِرُّوٓا۟ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾
51. And let-not make you[z] with Allah an *elahan* (*a deity*) another; verily I am for you[b] from Him *natheeron* (*iterative warner*) manifester.	وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾
52. Like *tha'leka*(*afar-that-it/*)[x] not *ata*[x] (*happed on/come to*)[x] whom[r] of before them of a messenger except said they[z]: a magician or a maniac[35].	كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾
53. Have they[z] mutually enjoined by it[x]; rather they (*are*) people tyrants.	أَتَوَاصَوْا۟ بِهِۦ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
54. So let-divert [*you*[s]] *a'n* (*off*) them; thus, not you[s] (*are*) surely a blameworthy.	فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾
55. And let-remind [*you*[s]], as verily the reminding/-remembrance[w36] benefits the believers.	وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾
56. And not I created the Jinn and the humankind except to worship they[z] [*Me*][37].	وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
57. Neither [*I*] want from them of a *rez'qen*[x] (*provision-/victuals for sustenance*)[x] and nor [*I*] want that *youtt'-emoo'ne* (*they*[z] *give to: ingest* [*I*]/*feed*) [*Me*][38].	مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾
58. Verily Allah, He(*is*) The *Razzaqo* (*Ever/Stout Giver of: provision/victuals for sustenance/rain*) the Might[w] Possessor, The *Ma'teeno* (*Strong and Indefatigable*).	إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

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[33] The word "أيدٍ"="*ay'den*," *linguistically* speaking is "*power/strength/might*!" However, in *this case*, it is Allah's! Allah clearly could *endow it to any of His creatures*! There is *no* single English word to mean "أيدٍ" *per se*! That is why the word "أيدٍ,"= "*ay'den*" is *transliterated*! See اللسان!

[34] The word "زَوْج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[35] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

[36] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S* 6: 68).

[37]The letter "نْ" in "يعبدونِ" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "يعبدونِ" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!

[38] Ibid, only with respect to "يطعمونِ!"

59. So verily, for whom[r] *dhalamo*[39] (*they*[z] *wronged*) (*are*) *dhanoban* (*offenses*) like their companions' *dhano'be* (*offenses*); so let not *tasta'ajelona* (*affirmably hasten you*[z]).	فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ٥٩
60. So *waylon* (*lengthy*: *woe/bane/valley in Hell*) for whom[r] disbelieved they[z] of their day which[x] they[z] (*are being*) promised.	فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ٦٠

[39] The word "ظالم"="فاعل الظلم," = injustice-doer, and "ظلم"= "*wronged*!"